9.1
(10)

Parliaments Power,

In Lawes for

RELIGION.

OR,

AN ANSVVERE

To that old and groundles Calumny of the Papists, nick-naming the *Religion* of the Church of *England*, by the name of a *Parliamentary*-RELIGION.

Sent to a freind, who was troubled at it, and earnestly desired satisfaction in it.

OXFORD,
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The Preface.

SYR,

T my being with you laſt, you ſeemed to bee much ſcandalized for the Church of England. *You told me you were well aſſured that her* Doctrine *was moſt true and orthodox, her* Government *conform to the word of God, and the beſt Ages of the Church; her* Liturgy *an Extract of the Primitive Formes: Nothing in all the whole compoſure but what did tend to edification, and increaſe of Piety. But that you were not ſatisfied in the waies and meanes by which this Church proceeded in her* Reformation: *That you had heard it oft objected by ſome Partiſans of the Church of* Rome, *that our* Re-

ligion *was meere* Parliamentarian; *or, as Doctor* Harding *ſaid long ſince, That* we had a Parliament-Religion, a Parliament-Faith, and a Parliament-Goſpell; *to which* Sanders *and ſome others added, That we had* none but Parliament Biſhops, and a Parliament-Clergy. *That you were apt enough to think, the* Papiſts *made not all this noiſe without ſome ground for it, in regard you ſee the* Parliaments *in theſe latter times ſo bent to catch at all occaſions whereby to manifeſt their power in* Eccleſiaſticall *matters. And finally, that you were heartily aſhamed, that being ſo often choaked with theſe objections, you neither knew how to traverſe the Inditement, or plead not guilty to the Bill. This was the ſum of your Diſcourſe; and upon this you did deſire me to bethink my ſelfe of ſome fit plaiſter for this ſore, to ſatisfie you (if I could) of your doubts and jealouſies, aſſuring me that your deſires proceeded not from curioſitie, or an itch of knowledg, or out of any diſaffection to the high Court of* Parliament; *but meerly from an honeſt zeale to the Church of* England, *whoſe credit and renown you did far prefer before your life, or whatſoever elſe could be deere unto you; adding withall, That if I would take paines for your ſatisfaction, and help you out of thoſe perplexities which you were involved in, I ſhould not only*

only doe good ſervice to the Church it ſelfe, but to many a wavering Member of it, whom theſe objections mainly ſtagger in their Reſolution. In fine, that you deſired to be informed how far the Parliaments *of* England *have been intereſſed, in the former times, in matters which concern* Religion, *and God's publique worſhip; what ground there is for all this clamour of the* Papiſts; *and whether the two Houſes, or eyther of them have exerciſed, of old, any ſuch authority in things of* Eccleſiaſticall *and* Spirituall *nature, as they now pretend to. VVhich, though it be a dangerous and invidious Subject (as the times now are) yet for your ſake, and for the truths, and for the honour alſo of* Parliaments, *which ſeeme to ſuffer much in the accuſation, I ſhall undertake it; Premiſing firſt, that I intend not to ſay any thing to the point of* Right, *whether or not the* Parliament *may lawfully meddle in ſuch matters as concern* Religion, *but ſhall apply my ſelfe only unto matters of fact, as they relate unto the* Reformation *here by Lawe eſtabliſhed. And for my method in this buſineſſe, I will begin with the* Ejection *of the* Pope *and his authority; deſcending next to the* Tranſlation *of the Scriptures into the* Engliſh *tongue, and the* Reformation *of the Church in* Doctrinals *and* Formes *of* Worſhip; *and ſo proceed unto*

to the power of making Canons *for the well ordering of the* Clergy, *and the direction of the people in all such particulars as doe concern them in the exercise of their* Religion. *And in the canvasing of these points, I shall make it good, that till these busie and unfortunate dayes, in which every man intrudeth on the* Preistly *function, the* Parliaments *did not any thing at all either in matters* Doctrinal, *or in making* Canons, *or in* translating *of the Scriptures; and that concerning* Formes *of* Worship *they did nothing neyther, but strengthen and establish what was done before in the* Clergy-way, *by adding the Secular authority to the* Constitutions *of the Church, according to the usage of the best and happiest times of Christianity.*

PARLIAMENTS POWER, in Lawes for Religion.

1. *Of the Ejection of the Pope.*

AND first, beginning with the *Ejection* of the *Pope* and his authority, that led the way unto the Reformation of Religion which did after follow: It was first voted and decreed in the *Convocation*, before ever it became the ſubject of an Act of *Parliament*. For in the yeare 1530. 22°. *H.*8. the *Clergy* being caught in a *Premunire* were willing to redeeme their danger by a ſumme of money, and to that end the Clergy of the Province of *Canterbury* beſtowed upon the king the ſumme of 100000 pounds, to be paid by equall portions in the five yeares following. But the king would not ſo be ſatisfied unleſſe they would acknowledge him for the *ſupreme head on Earth of the Church of England*, which though it was hard meate, and would not eaſily downe amongſt them, yet it paſſed at laſt. For, being throughly debated in a *Synodicall* way, both in the upper and lower houſes of *Convocation*, they did in fine agree upon this expreſſion. *Cujus (Eccleſiæ ſc. Anglicanæ) ſingularem Protectorem, unicum et ſupremum Dominum, et (quantum per Chriſti leges licet) ſupremum Caput, ipſius Majeſtatem recognoſcimus.* To this they

all assented and subscribed their hands, and afterwards incorporated it into the publique Act or Instrument, which was presented to the King in the name of his *Clergy*, for the redeeming of their error, and the graunt of their money, which as it doth at large appeare in the Records and Acts of the *Convocation*, so is it touched upon in an Historicall way in the *Antiq. Britan* : *Mason de Minist. Anglic.* and some other Authors; by whom it also doth appeare, that what was thus concluded on by the Clergy of the Province of *Canterbury*, was also ratified and confirmed by the *Convocation* for the Province of *Yorke* (according to the usuall custom) save that they did not buy their Pardon at so deare a rate. This was the leading Card to the game which followed. For on this ground were built the *Statutes* prohibiting all *Appeales* to *Rome*, and for *determining all Ecclesiasticall suites and controversies within the Kingdome* 24.*H.*8.*c.*12. That for *the manner of Electing and Consecrating of Archbishops and Bishops.* 25.*H.*8.*c.*20. and, the *prohibiting the payment of all impositions to the Court of Rome*; and *for obtayning all such Dispensations from the See of* Canterbury *which formerly were procured from the Popes of Rome.* 25.*H.*8.*c.*21. which last is built expresly upon this foundation; *That the King is the only supreme Head of the Church of England, and was so recognized by the Prelates and Clergy, representing the said Church in their Convocation.* And on the very same foundation was the Statute raised 26.*H.*8.*c.*1. wherein the King is declared *to be the supreme head of the Church of England, & to have all honors & Preeminencies which were annexed unto that Title*, as by the Act it selfe doth at full appeare, which Act being made (I speake it from the Act it selfe) only for *corroboration and confirmation* of that which had beene done in the *Convocation*, did afterwards draw on the Statute for the *Tenths* and *First-fruits*, as the point incident to the *Headship* or supreme authority, 26.*H.*8.*c.*3.

The second step to the *Ejection* of the *Pope*, was the *submission of the Clergy* to the said *K. Henry*, whom they had recognized for their *supreme Head*. And this was first concluded on in the *Convocation*, before it was propoſed or agitated in the houses of *Parliament*; and was commended only to the care of the *Parliament*, that it might have the force of a Law by a *civill Sanction*. The whole

whole debate with all the traverſes and emergent difficulties which appeared therein are ſpecified at large in the Records of *Convocation, Anno* 1532. But being you have not oportunity to conſult thoſe Records, I ſhall prove it by the Act of *Parliament*, called commonly the *Act of the ſubmiſſion of the Clergy*, but bearing this Title in the *Abridgement* of the Statutes ſet out by *Poulton*, *That the Clergy in their* Convocations *ſhall enact no Conſtitutions without the Kings aſſent.* In which it is premiſed for granted that the *Clergy* of the Realm of *England*, had not only *acknowledg'd according to the Truth, that the* Convocation *of the ſame* Clergy, *is, alwaies hath beene, and ought to be aſſembled alwaies by the Kings Writ; but alſo ſubmitting themſelves to the Kings Majeſty, had promiſed* in verbo Sacerdotii, *That they would never from henceforth preſume to attempt, alleage, claime, or put in ure, enact, promulge or execute any new* Canons, Conſtitutions, Ordinances Provinciall, or other, *or by whatſoever other name they ſhall be called in the* Convocation, *unleſſe the Kings moſt Royall aſſent may to them be had, to make, promulge and execute the ſame, and that his Majeſtie doe give his moſt royall Aſſent and Authority in that behalfe.* Upon which groundworke of the *Clergies*, the *Parliament* ſhortly after built this ſuperſtructure, to the ſame effect: *viz. That none of the ſaid* Clergy *from thenceforth ſhould preſume to attempt, alleage, claime or put in ure any* Conſtitutions *or* Ordinances, Provinciall or Synodals, *or any other* Canons; *nor ſhall enact, promulge, or execute any ſuch* Canons, Conſtitutions, *or* Ordinances Provinciall (*by whatſoever name or names they may be called*) *in their* Convocations *in time comming* (*which alwaies ſhall be aſſembled by the kings Writ*) *unleſſe the ſame* Clergy *may have the kings moſt royall Aſſent and Licence to make, promulge and execute ſuch* Canons, Conſtitutions *and* Ordinances Provinciall *or* Synodicall, *upon paine of every one of the ſaid* Clergy *doing the contrary to this Act, and thereof convict, to ſuffer impriſonment and make fine at the kings will.* 25. *H.* 8. *c.* 19. So that the *Statute*, in effect, is no more than this, an *Act* to bind the *Clergy* to performe their promiſe, to keepe them faſt unto their word for the time to come, that no new *Canon* ſhould bee made in the times ſucceeding in favour of the *Pope*, or by his authority, or to the diminution of the *Kings Royall Prerogative*, or

contrary to the Lawes and Statutes of this Realme of *England*, as many *Papall Conſtitutions* were in the former Ages: which *Statute* I deſire you to take notice of, becauſe it is the rule and meaſure of the Churches power in making *Canons, Conſtitutions*, or whatſoever elſe you ſhall pleaſe to call them in their *Convocations*.

The third and finall Act conducing to the *Popes Ejection*, was an Act of *Parliament* 28. *H.* 8. *c.* 10. Entituled an *Act extinguiſhing the Authority of the Biſhop of Rome*. By which it was Enacted *That if any perſon ſhould extoll the authority of the Biſhop of* Rome, *he ſhould incurre the penalty of a Præmunire; that every Officer, both* Eccleſiaſticall *and* Lay, *ſhould be ſworne to renounce the ſaid Biſhop and his authority, and to reſiſt it to his power, and to repute any Oath formerly taken in maintenance of the ſaid Biſhop, or his authority, to be void; and finally that the refuſall of the ſaid Oath ſhould be judged high Treaſon*. But this was alſo uſherd in by the Determination firſt, and after by the Practice of all the *Clergie*. For in the yeare 1534, which was two yeares before the paſſing of this Act, the King had ſent this *Propoſition* to be agitated in both *Univerſities*, and in the greateſt and moſt famous *Monaſteries* of the Kingdome, that is to ſay, *An aliquid authoritatis in hoc regno Angliæ* Pontifici Romano *de jure competat plusquam alii cuicunque Epiſcopo extero?* By whom it was determined *Negatively*, that the Biſhop of *Rome* had no more power of right in the kingdome of *England*, than any other forraigne Biſhop: Which being teſtified and returned under their hands and ſeales reſpectively (the Originals whereof are ſtill remayning in the Library of Sir *Robert Cotton*) was a good preamble to the Biſhops and the reſt of the Clergy aſſembled in their *Convocation* to conclude the like. And ſo accordingly they did, and made an *Inſtrument* thereof ſubſcribed by the hands of all the *Biſhops*, and others of the *Clergie*, and afterwards confirmed the ſame by their *corporall Oathes*: The copies of which *Oathes* and *Inſtrument* you ſhall finde in *Foxes Acts and Monuments vol.* 2. *fol.* 1203. and *fol.* 1210. & 1211. of the Edition of *John Day*, *An.* 1570. And this was ſemblably the ground of a following Statute 35. *H.* 8. *c.* 1. Wherein another *Oath* was deviſed and ratified, to be impoſed upon the Subject, for the more cleare aſſerting of the

Kings

Kings Supremacy, and the utter excluſion of the *Popes* for ever; which Statutes though they were all repealed by one Act of *Parliament* 1. & 2. of *Phil. & Mary* c.8. yet they were brought in force againe 1. *Eliz.c.*1. ſave that the name of *Supreme Head* was changed unto that of the *Supreme Governour*, and certaine clauſes altered in the *Oath* of *Supremacy*. Where (by the way) you muſt take notice that the Statutes which concerne the *Kings Supremacy*, are not *introductory* of any new Right, that was not in the Crown before, but only *declaratory* of an old, as our beſt Lawyers tell us, and the Statute of the 26. of *H.8.c.*1. doth clearly intimate. So that in the *Ejection* of the *Pope* of *Rome*, which was the firſt and greateſt ſtep towards the worke of *Reformation*, the *Parliament* did nothing, for ought yet appeares, but what was done before in the *Convocation*, and did no more than fortifie the results of *Holy Church* by the Addition and Corroboration of the *Secular Power*.

2. *Of the* Tranſlation *of the* Scriptures, *and permitting them to bee read in the* Engliſh *Tongue.*

THE ſecond ſtep towards the worke of *Reformation*, (and indeed one of the moſt eſpeciall parts thereof) was the *Tranſlation* of the *Bible* into the *Engliſh* Tongue, and the permitting all ſorts of people to peruſe the ſame, as that which viſibly did tend to the diſcovery of the errors and corruptions in the Church of *Rome*, and the intolerable Pride and Tyranny of the *Romane* Prelates, upon which grounds it had beene formerly tranſlated into *Engliſh* by the hand of *Wickliff*, and after, on the ſpreading of *Luther's* Doctrine, by the paines of *Tyndall*, a ſtout and active man in king *Henries* daies, but not ſo well befreinded as the worke deſerved: eſpecially conſidering that it happened in ſuch a time when many printed Pamphlets did diſturbe the State (and ſome of them of *Tindals* making) which ſeemed to tend unto Sedition and the change of Government. Which being remonſtrated to the King, he cauſed divers of his Biſhops, together with ſundry of the learnedeſt and moſt eminent Divines of all the Kingdome to come before him: whom he required freely and plainly to declare aſwell

what their opinion was of the foreſaid *Pamphlets*, as what they did thinke fit to be done concerning the *Tranſlation* of the *Bible* into the *Engliſh* Tongue; And they upon mature adviſe and deliberation, unanimouſly condemned the aforeſaid bookes of Hereſie and Blaſphemie (no ſmaller crime.) Then, for *tranſlating* of the Scriptures into the *Engliſh* tongue, they agreed all with one aſſent, that it depended wholly on the Will and Pleaſure of the Soveraign Prince, who might doe therein as he conceived to be moſt agreeable to his occaſions; but that with reference to the preſent eſtate of things, it was more expedient to explaine the Scripture to the people by the way of *Sermons*, then to permit it to be read promiſcuouſly by all ſorts of men: yet ſo that hopes were to be given unto the *Laity*, that if they did renounce their errours, and preſently deliver to the hands of his Majeſties Officers all ſuch bookes and *Bibles* (which they conceived to bee tranſlated with great fraud and falſhood) as any of them had in keeping, his Majeſty would cauſe a true and catholick *Tranſlation* of it to be publiſhed in convenient time, for the uſe of his Subjects. This was the ſumme and ſubſtance of the preſent *Conference*, which you ſhall finde laid downe at large in the Regiſters of Archbiſhop *Warham*. And according to this advice the King ſets out a *Proclamation* "not only prohibiting the buying, reading, or tranſlating of any the aforeſaid bookes, but ſtraitly charging all his Subjects which had any of the bookes of Scripture, eyther of the old Teſtament or of the new, in the *Engliſh* tongue, to bring them in without delay. But for the other part, of giving hopes unto the people of a true *Tranſlation*, if they delivered in the falſe (or that at leaſt which was pretended to be falſe) I finde no word at all in the *Proclamation*. That was a worke reſerved unto better times, or left to be ſollicited by the Biſhops themſelves, and other learned men who had given the counſell; by whom (indeede) the people were kept up in hope that all ſhould bee accompliſhed unto their deſires.

And ſo indeed it proved at laſt. For in the *Convocation* of the yeare 1536. the authority of the *Pope* being abrogated, and *Cranmer* fully ſetled in the See of *Canterbury*, the *Clergy* did agree upon a forme of Petition to be preſented to the King, that he would graciouſly

graciouſly indulge unto his Subjects of the *Laity* the reading of the *Bible* in the *Engliſh* tongue, and that a new *Tranſlation* of it might be forthwith made for that end and purpoſe. According to which godly motion, his Majeſty did not only give order for a new *Tranſlation*, which afterwards he authorized to be read both in publique and private; but in the *interim* he permitted *Cromwell* his *Vicar-Generall* to ſet out an *Injunction* for providing the whole *Bible* both in *Latine* and *Engliſh*, after the *tranſlation* then muſe, (which was call'd commonly by the name of *Matthew's Bible*, but was indeede no other, than that of *Tyndall* ſomewhat altered) to be kept in every pariſh Church throughout the kingdome, for every one that would to repaire unto, and cauſed this marke or character of authority to be ſet upon them in red Letters *Set forth with the Kings moſt Gracious Licence*, which you may ſee in *Fox* his *Acts & Monum. p.* 1248. *&* 1363. Afterwards, when the new *Tranſlation* ſo often promiſed, and ſo long expected, was complete and finiſhed, printed at *London* by the Kings authority, and countenanced by a grave and pious Preface of Archbiſhop *Cranmer*; the King ſets out a *Proclamation* dated May. 6. *An.* 1541. "Commanding all the *Curates* and *Pariſhioners* throughout the kingdome, who were not already furniſhed with *Bibles* ſo authorized and tranſlated as before is ſaid, to provide themſelves before *Alhallowtide* next following, and to cauſe the *Bibles* ſo provided to be placed conveniently in their ſeverall and reſpective Churches; ſtraitly requiring all his Biſhops and other Ordinaries to take ſpeciall care, to ſee his ſaid Commands put in execution. And therewithall came out *Inſtructions* from the King to be publiſhed by the *Clergy* in their ſeverall pariſhes, the better to poſſeſſe the people with the Kings good affection towards them in ſuffering them to have the benefit of ſuch heavenly Treaſure; and to direct them in a courſe by which they might enjoy the ſame to their greater comfort, the reformation of their lives, and the peace and quiet of the Church. Which *Proclamation* and *Inſtructions* are ſtill preſerved in that moſt admirable Treaſury of Sir *Robert Cotton*. And unto theſe Commands of ſo great a Prince, both Biſhops, Prieſts and People did apply themſelves with ſuch cheereſull reverence, that *Bonner* (even that bloody butcher, as he after proved) cauſed ſixe of them

to

to be chayned in ſeverall places of Saint *Paul's* Church in *London*, for all that were ſo well inclined to reſort unto, for their edification and inſtruction, the booke being very chargeable, becauſe very large; and therefore called commonly (for diſtinctions ſake) *The Bible of the greater Volume.* Thus have we ſeene the *Scriptures* faithfully *Tranſlated* into the *Engliſh* Tongue, the *Bible* publickly ſet up in all pariſh-churches, that ev'ry one wch would might peruſe the ſame, and leave permitted to all people to buy them for their private uſes, and reade them to themſelves, or before their families, and all this brought about by no other meanes than by the Kings authority, only grounded on the advice and judgement of the *Convocation.* But long it was not I confeſſe, before the *Parliament* put in for a ſhare, and claimed ſome intereſt in the worke; but whether for the better or the worſe, I leave you to judge. For in the yeare 1542, the King being then in agitation of a league with *Charles* the Emperour, he cauſed a complaint to be made unto him in his Court of *Parliament* "That the liberty granted to the people in having in their hands the bookes of the old and new *Teſtament*, had beene much abuſed by many falſe gloſſes and interpretations which were made upon them, tending to the ſeducing of the people, eſpecially of the younger ſort, and the rayſing of ſedition within the Realme. "And thereupon it was enacted by the authority of the *Parliament* (on whom he was content to caſt the envy of an Act ſo contrary to his former gracious *Proclamations*) *that all manner of bookes of the old and new* Teſtament *of the crafty, falſe, and untrue Tranſlation of* Tyndall, *be forthwith aboliſhed, and forbidden to be uſed and kept. As alſo, that all other* Bibles *not being of* Tyndalls *tranſlation in which were found any Preambles or Annotations, other than the quotations or Summaries of the Chapters, ſhould be purged of the ſaid Preambles and Annotations, eyther by cutting them out, or blotting them in ſuch wiſe that they might not be perceived or read.* And finally *that the* Bible *be not read openly in any Church, but by the leave of the King, or of the Ordinary of the place; nor privately by any Women, Artificers, Prentices, Journeymen, Husbandmen, Labourers, or by any of the ſervants of Yeomen or under,* with ſeverall paines to thoſe who ſhould doe the contrary. This is the ſubſtance of the Statute of the 34. & 35. *H.*8. *cap.*1.

which

which though it ſhewes that there was ſomewhat done in *Parliament*, in a matter which concern'd *Religion* (which howſoever if you marke it, was rather the adding of the *penalties*, than giving any reſolution or deciſion of the points in Queſtion) yet I preſume the *Papiſts* will not uſe this for an Argument, that we have eyther a *Parliament-Religion*, or a *Parliament-Goſpell*; or that we ſtand indebted to the *Parliament* for the uſe of the Scriptures in the *Engliſh* Tongue, which is ſo principall a part of the Reformation. Nor did the *Parliament* ſpeede ſo proſperouſly in the undertakiug (which the wiſe King permitted them to have an hand in for the foreſaid ends) or found ſo generall an obedience in it from the common people, as would have beene expected in theſe times, on the like occaſion; but that the King was faine to quicken and give life to the Acts thereof by his *Proclamation. An.* 1546. which you ſhall find in *Fox* his booke. *fol.* 1427.

To drive this nayle a little farther. The terror of this Statute dying with *H.*8. or being repealed by that of K. *E.*6. 1 *E.*6.*c.*12. the *Bible* was againe made publique; and not only ſuffered to be read by particular perſons, either privately, or in the Church; but ordered to be read over yearely in the Congregation, as a part of the *Liturgy*, or divine Service; which how farre it relates to the Court of *Parliament* we ſhall ſee anon. But for the publiſhing thereof in print for the uſe of the people, for the comfort and edification of private perſons, that was done only by the King, at leaſt in his name, and by his authority. And ſo it alſo ſtood in Q. *Elizabeths* time, the *Tranſlation* of the *Bible* being againe reviewed by ſome of the moſt learned Biſhops appointed thereunto by the *Queenes* Commiſſion (from whence it had the name of the *Biſhops-Bible*) and upon that Review, reprinted by her ſole Commandement, and by her ſole authority left free and open to the uſe of her well affected and Religious Subjects. Nor did the *Parliament* doe any thing in all her Reigne with reference to the Scriptures in the *Engliſh* tongue, otherwiſe than as the reading of them in that tongue in the *Congregation*, is to be reckoned for a part of the *Engliſh Liturgy*, whereof more hereafter. In the *tranſlation* of them into *Welch* or *Britiſh*, ſomewhat indeed was done which doth looke this way. It being ordered in the *Parliament*

5. *Eliz. c.* 28. That the B. B. of *Hereford*, *St. Davids*, *Bangor*, *Landaffe*, and *St. Aſaph*, *Should take care amongſt them for* tranſlating *the whole* Bible, *with the booke of* Common Prayer *into the* Welch *or* Britiſh *tongue, on paine of forfeiting* 40^{l} *a peece, in default hereof.* And to encourage them thereunto, it was enacted, that *one booke of either ſort being ſo* tranſlated *and imprinted, ſhould be provided and bought for every Cathedrall Church, as alſo for all pariſh Churches and Chappells of eaſe, where the ſaid tongue is commonly uſed: the Miniſters to pay the one halfe of the price, and the pariſhioners the other.* But then you muſt obſerve withall, that it had beene before determined in the *Convocation* of the ſelfe ſame yeare. *An.* 1562. That the *Common-prayer of the* Church *ought to be celebrated in a tongue which was underſtood by the people* (as you may ſee in the booke of *Articles of Religion. Art.* 24. which came out that yeare) and conſequently as well in the *Welch* or *Britiſh*, as in any other. And for the new *Tranſlation* of K. *James* his time, to ſhew that the *Tranſlation* of Scripture is no worke of *Parliament*, as it was principally occaſioned by ſome paſſages in the *Conference* at *Hampton Court* without recourſe unto the *Parliament*, ſo was it done only by ſuch men as the King appointed, and by his authority alone imprinted, publiſhed and impoſed; care being taken by the *Canon* of the yeare 1603. *That one of them ſhould be provided for each ſeverall Church, at the charge of the Pariſh.* No flying in this caſe to an Act of *Parliament*, either to authorize the doing of it, or to impoſe it being done.

3. *Of the* Reformation *of Religion in points of* Doctrine.

NExt, let us look upon the method uſed in former times in the *reforming* of the Church, whether in points of *Doctrine*, or in *formes* of *Worſhip*, and we ſhall find it ſtill the ſame. The *Clergy* did the worke as to them ſeemed beſt, never adviſing with the *Parliament*, but upon the *poſt facta*, and in moſt caſes not at all. And firſt for *Doctrinals*, there was but little done in king *Henries* time but that which was acted by the *Clergie* only in their *Convocations*, and ſo commended

commended to the people by the Kings ſole authority, the matter never being brought within the cognizance of the two Houſes of *Parliament*. For in the yeare 1536, being the yeare in which the *Popes* authoritie was for ever baniſhed, there were ſome *Articles* agreed on in the *Convocation*, and repreſented to the King, under the hands of all the Biſhops, Abbats, Priors, and inferiour Clergy uſually called unto thoſe meetings; the Originall whereof being in Sir *Robert Cottons* Library I have often ſeene: which being approved of by the King, were forthwith publiſhed under the Title of *Articles deviſed by the Kings Highneſſe to ſtable Chriſtian quietneſſe and unity amongſt the people*. In which it is to be obſerved, firſt; that thoſe *Articles* make mention of 3 Sacraments only, that is to ſay of *Baptiſme*, *Penance*, and the *Sacrament of the Altar*. And ſecondly, that in the declaration of the Doctrine of *Juſtification*, *Images*, *honouring of the Saints departed*, as alſo concerning many of the uſuall Ceremonies, and the fire of *Purgatory*, they differ'd very much from thoſe opinions which had beene formerly received in the Church of *Rome*, as you may partly ſee by that extract of them which occurres in *Fox* his *Acts and Monuments*, *vol.* 2. *fol.* 1246. For the confirming of which booke, and recommending it to the uſe of the people, his Majeſty was pleaſed in the *Injunctions* of the yeare 1536. to give command "To all Deanes, Parſons, Vicars and Curats, ſo to open and declare in their Sermons and other Collations the ſaid *Articles* unto them which be under their Cure, that they might plainly know and diſcerne, which of them be neceſſary to be beleeved and obſerved for their ſalvation, and which doe only concerne the Decent and politique Order of the Church. "And this he did upon this ground, that *the ſaid* Articles *had beene concluded and condiſcended upon by the* Prelates *and* Clergy *of the Realme* in their *Convocation*, as appeareth in the very words of the *Injunction*: for which ſee *Fox* his *Acts and Monuments fol.* 1247. I finde not any thing in *Parliament* which relates to this, either to countenance the worke, or to require obedience and conformity from the hands of the people. And, to ſay truth, neither the King nor Clergy did account it neceſſary, but thought their owne authority ſufficient to goe through with it, though certainly it was more neceſſary at that time then in any

ſince, the power and reputation of the *Clergy* being under foot, the King ſcarce ſetled in the *Supremacy* ſo lately recognized unto him, and therfore the authority of the *Parliament* of more uſe than afterward, in times well ballanced and eſtabliſhed.

'Tis true that in ſome other yeares of that Princes Reigne, we finde ſome uſe and mention of an Act of *Parliament*, in matters which concern'd Religion, bnt it was only in ſuch times when the hopes of *Reformation* were in the wane, and the werke went retrograde. For in the yeare 1539. being the 31 *H.*8. When the Lord *Cromwel's* power began to decline, and the King was in a neceſſitie of compliance with his neighbouring Princes, there paſſed an Act of *Parliament* commonly called the Statute of the ſix *Articles* (or the whip with ſix ſtringes) In which it was enacted. "*That whoſoever by word or writing ſhould preach, teach, or publiſh, that in the bleſſed Sacrament of the* Altar, *under forme of bread and wine, there is not really the naturall Body and Blood of our* Saviour Jeſus Chriſt, *conceived of the virgin* Mary, (*or affirme otherwiſe thereof then was maintained and taught in the Church of* Rome) *ſhould be adjudged an* Heretick, *and ſuffer death by burning, and forfeit all his Lands and Goods, as in caſe of high Treaſon. Secondly, that Whoſoever ſhould teach or preach, that the Communion of the bleſſed Sacrament* in both kindes *is neceſſary for the health of mans Soule, and ought ſo to be miniſtred. Thirdly, or that any man after the* Order *of* Prieſt-hood *received might* marry, *or contract matrimony: Fourthly, or that any woman which had* vowed *and profeſſed* chaſtity, *might contract marriage. Fifthly, or that* private Maſſe *were not lawfull and laudable, and agreeable to the word of God. Or, ſixthly, that* Auricular Confeſſion *was not neceſſary and expedient to be uſed in the Church of God, ſhould ſuffer death, and forfeit Lands and Goods, as a felon.* 31 *of H.* 8.*c.* 14. The rigour of which terrible Statute was ſhortly after mitigated in the ſaid Kings Reigne, 32. *H.*8.*c.*10. and 35. *of H.*8.*c.*5. and the whole Statute abſolutely repealed by Act of *Parliament*, 1. *Ed.*6.*c.*12. But then it is to be obſerved firſt, that this *Parliament* of King *Henry* the Eighth, did not determine any thing in thoſe ſix points of Doctrine which are therein recited, but only tooke upon them to deviſe a courſe for the *ſuppreſſing* of the contrary opinions, by adding by the ſecular Power, the puniſhment

niſhment of Death, and forfeiture of Lands and Goods, unto the cenſures of the Church, which were grown weake, if not invalid; and conſequently, by degrees became neglected ever ſince the ſaid King *Henry* tooke the Headſhip on him, and exerciſed the ſame by a Lay *Vicar-Generall*. And ſecondly, you muſt obſerve that it appeareth evidently by the Act it ſelfe, that at the ſame time the King had called a *Synod* and *Convocation of all the Archbiſhoppes, Biſhoppes, and other learned men of the Clergy, that the Articles were firſt deliberately and adviſedly debated, argued and reaſoned by the ſaid Archbiſhops, Biſhops, and other learned men of the Clergy, and their opinions in the ſame declared and made knowne*, before the matter came in *Parliament*, and finally that being brought into the *Parliament*, there was not any thing declared and paſſed as *doctrinall*, but *by the aſſent of the Lords ſpirituall, and other learned men of the Convocation*, as by the Act it ſelfe doth at large appeare. Finally, whatſoever may be drawne from hence, can be only this, That King *Henry* did make uſe of his Court of *Parliament* for the eſtabliſhing and confirming of ſome points of *Popery*, which ſeemed to be in danger of a *Reformation*. And this compared with the Statute of the 34. & 35. prohibiting the reading of the *Bible* by moſt ſorts of people, doth clearely ſhew that the *Parliaments* of thoſe times did rather hinder and retard the worke of *Reformation*, in ſome eſpeciall parts thereof, than give any furtherance to the ſame.

But to proceede. There was another point of *Reformation* begunne in the Lord *Cromwel*'s time, but not produced, nor brought unto perfection till after his deceaſe, and then too, not without the midwifery of an Act of *Parliament*. For in the yeare 1537. the Biſhops and others of the Clergy of the *Convocation*, had compoſed a booke entituled the *Inſtitution of a Chriſtian man*, which being ſubſcribed by all their hands, was by them preſented to the King, by his moſt excellent judgement to be allowed of, or condemned. This booke, conteyning the cheife heads of Chriſtian Religion, was forthwith printed, and expoſed to publique view. But ſome things not being clearely explicated, or otherwiſe ſubject to exception, he cauſed it to be reviewed, and to that end; as *Supreme Head, on Earth, of the Church of England* (I ſpeake the very words of the

Act of *Parliament*, 32. *H.*8, *c.*26.) *appointed the Archbiſhops and Biſhops of both Provinces, and alſo a great number of the beſt learned, honeſteſt, and moſt virtuous ſort of the Doctors in Divinity, men of diſcretion, judgement, and good diſpoſition, to be called together, to the intent that according to the very Goſpell and Law of God, without any partiall reſpect or affection to the* Papiſticall *ſort, or any other Sect or Sects whatſoever, they ſhould declare, by writing, and publiſh, as well the principall Articles and Points of our* Faith *and* Beleife; *with the Declaration, true underſtanding and obſervation of ſuch other expedient points, as by them, with his* Grace's advise, *Counſaile and Conſent, ſhall be thought needfull and expedient: As alſo for the lawfull* Rites, Ceremonies, *and obſervation of Gods ſervice within this Realme.* This was in the yeare 1540. at what time the *Parliament* was alſo ſitting, of which the King was pleaſed to make this eſpeciall uſe, that whereas the *worke which was in hand* (I uſe againe the words of the Statute) *required ripe and mature deliberation, and was not raſhly to be defined and ſet forth*, and ſo not fit to be reſtrained to the preſent Seſſion: An Act was paſſed to this effect, *that all Determinations, Declarations, Decrees, Definitions and Ordinances, as according to* God's Word *and* Chriſts Goſpell *ſhould at any time hereafter be ſet forth by the ſaid* Archbiſhops and Biſhops, *and* Doctors *in* Divinity, *now appointed, or hereafter to be appointed by his* Royall Majeſty, *or elſe by the whole* Clergy *of* England, *in and upon the matter of* Chriſt's *Religion, and the* Chriſtian Faith, *and the lawfull* Rites, Ceremonies, *and obſervations of the ſame, by his* Majeſties advice *and confirmation under the Great Seale of* England, *ſhall be by all his Graces Subjects fully beleeved, obeyed, obſerved and performed to all purpoſes and intents, upon the paines and penalties therein to be comprized, as if the ſame had beene in expreſſe words and ſentences plainly and fully made, ſet forth, declared and conteined in the ſaid Act.* 32. of *H.*8.*c*,26. Where note that the two houſes of *Parliament* were ſo farre from medling in the matter which was then in hand, that they did not ſo much as require to ſee the *determinations* and Decrees of thoſe learned men whom his Majeſty had then aſſembled, before they paſſed the preſent Act to binde the ſubject fully to beleeve, obſerve and performe the ſame; but left it wholly to the judgement and diſcretion of the *King* and *Clergy*,

and

and truſted them beſides with the ordaining and inflicting of ſuch *paines* and *penalties* on diſobedient and unconformable perſons, as to them ſeemed meete.

This groundworke laid, the worke went forwards in good order, and at laſt being brought unto as much perfection as the ſaid Archbiſhops, Biſhops, and other learned men could give it, without the cooperation and concurrence of the *Royall aſſent*, it was preſented once againe to the King's conſideration, who very carefully peruſed it, and alterd many things with his owne hand, as appeareth by the booke it ſelfe ſtill extant in the famous Library of Sir *Robert Cotton*, and having ſo altered and corrected it in ſome paſſages, returned it to the Arcbiſhop of *Canterbury*, who beſtowed ſome further paines upon it, to the end that being to come forth in the Kings name, and by his authority, there ſhould be nothing in the ſame which might be juſtly reprehended. The buſineſſe being in this forwardneſſe, the King declares in *Parliament*, *An.* 1544. being the 34 yeare of his Reigne "his zeale and care, not only to ſuppreſſe all ſuch bookes and writings as were noyſom and peſtilent, and tended to the ſeducing of his ſubjects: but alſo to ordaine and eſtabliſh a certaine forme of pure and ſincere teaching, agreeable to Gods Word, and the true doctrine of the *Catholick* and *Apoſtolick* Church, whereunto men may have recourſe for the deciſion of ſome ſuch controverſies, as have in times paſt, & yet doe happen to ariſe. "And for a preparatory thereunto, that ſo it might come forth with the greater credit, he cauſed an Act to paſſe in *Parliament* for the *aboliſhing of all bookes and writings comprizing any matters of* Chriſtian Religion, *contrary to that doctrine which ſince the yeare* 1540. *is, or any time during the Kings life, ſhall be ſet forth by his* Highneſſe, *and for the puniſhment of all ſuch* (and that too with moſt grievous paines) *which ſhould preach, teach, mainteine or defend any matter or thing contrary to the* booke of Doctrine *which was then in readineſſe* 34. 35. *H.* 8. *c.* 1. Which done he cauſed the ſaid booke to be imprinted in the yeare next following, under the Title of *A neceſſary Doctrine for all ſorts of people*; prefixing a Preface thereto in his owne Royall name, to all his faithfull and loving Subjects, that they might know the better in thoſe dangerous times, what to beleeve in point of *Doctrine*, and how they were

were to carry and behave themſelves in point of practice. which Statute, as it is the greateſt evidence which thoſe times afford, to ſhew, that both, or either of the houſes of *Parliament* had any thing to doe in matters which concern'd *Religion*; ſo it entitles them to no more (if at all to any thing) then that they did make way to a booke of doctrine which was before digeſted by the *Clergy* only, reviſed after and corrected by the *Kings* owne hand, and finally peruſed and perfected by the *Metropolitan*. And more than ſo (beſides, that being but one ſwallowe, it can make no ſummer) it is acknowledged and confeſſed in the Act it ſelfe (if *Poulton* underſtand it rightly in his *Abridgement*) that *recourſe muſt be had to the Catholick and Apoſtolick Church, for the deciſion of Controverſies.* Which as it gives the *Clergy* the Deciſive power, ſo it left nothing to the Houſes but to aſſiſt and ayde them with the *Temporall* ſword, when the *Spirituall* Word could not doe the deede, the point thereof being blunted, and the edge abated.

Next let us looke upon the time of king *Ed.6.* and we ſhall find the *Articles* and Doctrine of the Church (excepting ſuch as were conteined in the booke of *Common-Prayer*) to be compoſed, confirmed and ſetled in no other way than by the *Clergy* only in their *Convocation*, the kings authority cooperating and concurring with them. For, in the *Synod* held in *London An.*1552. The *Clergy* did compoſe and agree upon a booke of Articles, conteining the chiefe heads of the *Chriſtian Faith*, eſpecially with referrence to ſuch points of Controverſie as were in difference betweene the *Reformators* of the Church of *England*, and the Church of *Rome*, and other opponents whatſoever; which after were approved and publiſhed by the Kings authority. They were in number 41, and were publiſhed by this following Title, that is to ſay, *Articuli de quibus in* Synodo London, *An.*1552. *ad tollendum opinionum diſſentionem, et conſenſum veræ* Religionis *firmandum, inter* Epiſcopos *& alios* Eruditos viros *convenerat, Regia Authoritate in lucem Editi.* And, it is worth our obſervation, that though the *Parliament* was held at the very time, and that the *Parliament* paſſed ſeverall Acts which concerned Church-matters, as *viz.* An *Act for uniformity of Divine Service, and for the confirmation of the booke of Ordination*, 5. & 6. *Ed.*6. c. 1. *An Act declaring which daies only ſhall*

be

be kept for holy-dayes, and which for faſting dayes, c.3. An Act againſt ſtriking or drawing weapon either in the Church, or Church-yard c.4. and finally another Act *for the legitimating of the marriages of Prieſts and Miniſters, c.12.* yet neither in this *Parliament*, nor in that which followed, is there ſo much as the leaſt ſyllable which reflects this way, or medleth any thing at all with the booke of *Articles*. Where, by the way, if you behold the lawfullneſſe of *Prieſts Marriages* as a matter *Doctrinall*, or thinke we owe that Point of *Doctrine*, and the indulgence granted to the *Clergy* in it, to the care and goodneſſe of the *Parliament*, you may pleaſe to know, that the point had beene before determined in the *Convocation*, and ſtands determined by and for the *Clergy* in the 31. of thoſe *Articles*, and that the *Parliament* looked not on it as a point of *Doctrine*, but as it was a matter *practicall*, conducing to the benefit and improvement of the Common-wealth. Or if it did, yet was the Statute built on no other ground-worke, than the reſolution of the *Clergy*, *the Marriage of Prieſts being before determined to be moſt lawfull* (I uſe the very words of the Act it ſelfe) and *according to the word of God, by the learned* Clergy *of this Realm in their* Convocations, *as well by the common aſſent, as by ſubſcription of their hands. 5.6 Ed 6.c.12.*

And, for the time of *Q. Elizabeth*, it is moſt manifeſt that they had no other body of Doctrine in the firſt part of her Reigne, then only the ſaid *Articles* of K. *Edward's* booke, and that which was delivered in the booke of *Homilies* of the ſaid kings time; in which the *Parliament* had as little to doe, as you have ſeene they had in the booke of *Articles*. But in the *Convocation* of the yeare 1562. being the fifth of the Queenes Reigne, the Biſhops and *Clergy* taking into conſideration the ſaid *booke of Articles*, and altering what they thought moſt fitting, to make it more conducible to the uſe of the Church, and the edification of the people, preſented it unto the Queene, who cauſed it to be publiſhed with this name and Title, *viz. Articles whereupon it was agreed by the Archbiſhops and Biſhops of both* Provinces *and the whole* Clergy *in the* Convocation *holden at* London *An. 1562. for the avoiding of diverſitie of opinions, and for eſtabliſhing of conſent touching true* Religion, *put forth by the* Queenes *authority.* Of any thing done or pretended to

be done by the power of *Parliament*, either in the way of approbation, or of confirmation, not one word occurres either in any of the printed bookes, or their publique Regiſters. At laſt indeed in the thirteenth of the ſaid Queenes Reigne (which was eight yeares full after the paſſing of thoſe *Articles*) comes out a Statute for *the redreſſing of diſorders in the Miniſters of holy Church*; In which it was enacted, "That all ſuch as were ordeined *Prieſts* or Miniſters of God's Word and Sacraments, after any other *forme* than that appointed to be uſed in the Church of *England*; all ſuch as were to be ordeined, or permitted to preach, or to be inſtituted into any *Benefice* with cure of Soules, ſhould publiquely ſubſcribe to the ſaid *Articles*, and teſtifie their aſſent unto them": which ſhewes (if you obſerve it well) that though the *Parliament* did well allow of and approve the ſaid *booke of Articles*, yet the ſaid booke owes neither confirmation nor authority to the Act of *Parliament*. So that the wonder is the greater, that that moſt inſolent ſcoffe which is put upon us by the Church of *Rome*, in calling our Religion by the name *Parliamentaria Religio*, ſhould paſſe ſo long without controle, unleſſe perhaps it was in reference to our Formes of worſhip, of which I am to ſpeake in the next place.

But firſt we muſt make anſwere unto ſome objections which are made againſt us, both from Law and practiſe. For Practiſe, firſt it is alleaged by ſome out of Biſhop *Jewell*, in his anſwere to the cavill of Dr. *Harding*, "to be no ſtrange matter to ſee Eccleſiaſticall cauſes debated in *Parliament*; and that it is apparent by the Lawes of K. *Inas*, K. *Alfred*, K. *Edward*, *&c.* That our godly forefathers the Princes and Peeres of this Realme, never vouchſafed to treate of matters touching the common State, before all controverſies of *Religion*, and *Cauſes Eccleſiaſticall* had beene concluded. *Def. of the Apol. pt.6.c.2.§.1.* "But the anſwere unto this is eaſy. For firſt, if our *Religion* may be called *Parliamentarian*, becauſe it hath received confirmation and debate in *Parliament*, then the Religion of our Forefathers, even *Papiſtry* it ſelfe (concerning which ſo many Acts of *Parliament* were made in K. *Henry* 8. and Q. *Maries* time) muſt be called *Parliamentarian* alſo. And Secondly, it is moſt certaine, that in the *Parliaments* or *Common Councells*

Councels (call them which you will) both of King *Inas* time, and the reſt of the *Saxon* Kings which Biſhop *Jewell* ſpeakes of, not only *Biſhops*, *Abbats*, and the higher part of the *Clergy*, but the whole body of the *Clergy* generally had their votes and ſuffrages, eyther in perſon or by Proxy. Concerning which, take this for the leading Caſe, That in the Parliament or Common Councell in K. *Ethelbert*'s time, who firſt of all the *Saxon* Kings received the Goſpell, the *Clergy* were convened in as full a manner, as the Lay ſubjects of that Prince: *Convocato cõmuni Concilio tam Cleri, quàm Populi*, ſaith Sr. *H. Spelman* in his Collection of the Councels. *An.* 605. *p.* 118. And for the *Parliament* of King *Ina* which leades the way in Biſhop *Jewell*, it was (ſaith the ſame Sr. *H. Spelman p.* 630. *Commune Concilium Epiſcoporum, Procerum, Comitum, necnon omnium Sapientum, Seniorum, populorumque totius Regni*; where doubtleſſe *Sapientes* and *Seniores* (and you know what *Seniores* ſignifieth in the *Eccleſiaſticall* notion) muſt be ſome body elſe then thoſe which after are expreſſed by the name of *Populi*, which ſhewes the falſhood and abſurdity of the collection made by Maſter *Prynne*, that in the epiſtle to his booke againſt Doctor *Couſins*, *viz.* That the *Parliament* (as it is now conſtituted) *hath an ancient, genuine, juſt and lawfull Prerogative, to eſtabliſh true Religion in our Church, and to aboliſh and ſuppreſſe all falſe, new, and counterfeit doctrines whatſoever*: unleſſe he meanes upon the *poſt-fact*, after the Church hath done her part, in determining what was true, what falſe; what new, what ancient; and finally what Doctrines might be counted counterfeit, and what ſincere. And as for Law, 'tis true indeed, that by the Statute 1 *Eliz. cap.* 1. The Court of *Parliament* hath power to *determine and judge of Hereſie*; which at firſt ſight ſeemes ſomewhat ſtrange, but on the ſecond view, you will eaſily finde that this relates only to new and emergent Hereſies, not formerly declared for ſuch in any of the firſt foure *Generall Councells*, nor in any other Generall Councell adjudging by expreſſe words of holy Scripture; as alſo that in ſuch *new Hereſies*, the following words reſtraine this power to the *Aſſent of the Clergy in their Convocation*, as being beſt able to inſtruct the *Parliament* what they are to doe, and where they are to make uſe of the ſecular ſword for cutting off a deſperat

Heretick from the Church of CHRIST, or rather from the body of all *Christian* people.

4. *Of the* Formes *of* Worship.

THIS rub removed, we now proceed unto a view of such formes of Worship as have beene setled in this Church, since the first dawning of the day of *Reformation*; in which our *Parliaments* have indeed done somewhat, though it be not much. The first point which was altered in the publique *Liturgies*, was that the *Creed*, the *Pater-noster*, and the ten *Commandements*, were ordered to be said in the *English* tongue, to the intent the people might be perfect in them, and learn them without book, as our phrase is. The next; the setting forth and using of the *English Letanie*, on such daies and times, in which it was accustomably to be read as a part of the Service. But neither of these two was done by *Parliament*, nay (to say truth) the *Parliament* did nothing in them. All which was done in eyther of them, was only by the Kings authority, by virtue of the *Head ship* or *Supremacy* which was vested in him, eyther cooperating and concurring with his *Convocation*, or else directed and assisted by such learned *Prelates*, with whom he did advise in matters which concern'd the Church, and did relate to *Reformation*. By virtue of which *Head-ship* or *Supremacy* he ordained the first, and to that end caused certain *Articles* or *Injunctions* to be published by the Lord *Cromwell*, then his *Vicar-Generall*. *An.*1536. And by the same did he give order for the second, I meane, for the saying of the *Letany* in the *English* tongue, by his own royall *Proclamation*. *An.* 1545. for which, consult the *Acts* & *Mon. fol.*1248. 1312. But these were only preparations to a greater worke which was reserved unto the times of King *Ed.6*. In the beginning of whose Reigne there passed a *Statute* for the *administring the Sacrament in both kindes to any person that should devoutly and humbly desire the same.* 1 *Ed.6.cap.*1. In which it is to be observed, that though the *Statute* doe declare, that the ministring of the same in *both kinds* to the people was more agreeable to the first *Institution* of the said Sacrament, and to the common usage of the *primitive* times. Yet

Mr.

Mr. *Fox* aſſures us (and we may take his word) that they did build that Declaration, and conſequently the Act which was raiſed upon it, *upon the Judgement and opinion of the beſt learned men, whoſe reſolution and adviſe they followed in it. fol.* 1489. And for the *Forme* by which the ſaid moſt Bleſſed Sacrament was to be ſo delivered to the Common people, it was commended to the care of the moſt grave and learned Biſhops, and others, aſſembled by the King at his Caſtle of *Windſor*; who upon long, wiſe, learned and deliberate advice did *finally agree* (ſaith *Fox*) *upon one Godly and uniform Order for receiving the ſame, according to the right rule of Scriptures, and the firſt uſe of the primitive Church. fol.* 1491. which Order, as it was ſet forth in print. *An.* 1548. with a *Proclamation* in the name of the King, to give authority thereunto amongſt the people, ſo was it recommended by eſpeciall Letters writ unto every Biſhop ſeverally from the Lords of the Counſell, to ſee the ſame put in execution; A copy of which Letters you may find in *Fox. fol.* 1491. as afore is ſaid.

Hitherto nothing done by *Parliament* in the *Formes* of *Worſhip*, but in the following yeare there was. For the Protector and the reſt of the Kings Counſell being fully bent for a *Reformation*, thought it expedient that one uniform, quiet and godly Order ſhould be had throughout the Realm, for Officiating God's Divine Service. And *to that end* (I uſe the very words of the Act it ſelfe) *appointed the Archbiſhop of* Canterbury, *and certain of the moſt learned and diſcreet Biſhops, and other learned men of the Realm to meet together, requiring them, that having as well eye and reſpect to the moſt pure and ſincere* chriſtian Religion *taught in Scriptures, as to the* uſages *in the* primitive Church, *they ſhould draw and make one convenient and meet* Order, Rite *and* Faſhion *of* Common Prayer, *and Adminiſtration of* Sacraments *to be had and uſed in this his Majeſties Realm of* England. Well, what did they being thus aſſembled? that the Statute tells us: where it is ſaid, that *by the ayd of the holy Ghoſt* (I pray you marke this well) *and with one uniform agreement they did conclude upon and ſet forth an* Order, *which they delivered to the Kings Highneſſe, in a book entituled, The Booke of Common-Prayer and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, after the uſe of the Church*

of *England*. All this was done before the *Parliament* did any thing. But what was done by them at laſt? Why firſt, conſidering the moſt godly travaile of the Kings Highneſſe, and the Lord Protector and others of his *Highneſſe* Counſell, in gathering together the ſaid Biſhops and learned men. Secondly, the godly prayers, Orders, Rites and Ceremonies in the ſaid book mentioned. Thirdly, the motives and inducements which inclined the aforeſaid learned men to alter thoſe things which were altered, and to reteine thoſe which were reteined; and finally, taking into conſideration the honour of God, and the great quietneſſe which by the grace of God would enſue upon it; they gave his Majeſty moſt hearty and lowely thanks for the ſame, and moſt humbly prayed him that it *might be ordeined by his* Majeſty, *with the aſſent of the Lords and Commons aſſembled in* Parliament, *and by authority of the ſame, that the ſaid* Form of Common-prayer *and none other, after the Feaſt of* Pentecoſt *next following, ſhould be uſed in all his Majeſties Dominions with ſeverall penalties to ſuch, as either ſhould deprave* or neglect the ſame. 2. & 3. *Ed.6.cap.1.* So far the very words of the Act it ſelfe. By which it evidently appeareth that the two Houſes of *Parliament* did nothing in the preſent buſineſſe, but impoſe that *Form* upon the people, which by the learned and religious *Clergie men* (whom the King appointed thereunto) was agreed upon, and made it *penall* unto ſuch as eyther ſhould deprave the ſame, or neglect to uſe it. And thus doth *Poulton* (no meane Lawyer) underſtand the Statute, who therfore gives no other Title to it in his *Abridgement* publiſhed in the yeare 1612. than this *The Penalty for not uſing uniformity of Service, and Miniſtration of the Sacraments.* So then, the making of *one uniform Order* of celebrating Divine Service, was the worke of the *Clergy*, the making of the *Penalties*, was the worke of the *Parliament*.

And ſo much for the firſt Liturgy of King *Edwards* Reigne; in which you ſee how little was done by the authority or power of *Parliament*, ſo little, that if it had beene leſſe, it had been juſt nothing. But ſome exceptions being taken againſt the Liturgy by ſome of the preciſer ſort at home, and by *Calvin* abroad, the book was brought under a review: and though it had been framed at firſt (if the *Parliament* which ſaid ſo erred not) by *the ayd of the holy*

holy Ghoſt himſelf, yet to *comply with the curioſitie of the* Miniſters, and *miſtakes of the* People, *rather then for any other weighty cauſe*, As the Statute 5. & 6. *Ed.6.cap.*1. it was thought expedient by the King, with the Aſſent of the Lords and Commons in *Parliament* aſſembled, that the ſaid *Order of Common-Service* ſhould be faithfully and godly peruſed, explained and made fully perfect.

Peruſed and Explained; by whom? Why, queſtionleſſe by thoſe who made it; or elſe, by thoſe (if they were not the ſame men) who were appointed by the King to draw up, and compoſe a *Form* of *Ordination* for the uſe of the Church. And this *Aſſent* of theirs (for it was no more) was the only part that was ever acted by the *Parliament*, in matter of this preſent nature, ſave that a Statute paſſed in the former *Parliament*, 3. & 4. *Ed.6.c.*12. unto this effect, *that ſuch Form and manner of making and conſecrating* Archbiſhops, Biſhops, Prieſts, Deacons *and other* Miniſters *of the* Church (which before I ſpake of) *as by ſix Prelates, and ſix other men of this Realm, learned in Gods Lawes, by the King to be appointed and aſſigned, ſhall be deviſed for that purpoſe, and ſet forth under the Great Seale, ſhall be lawfully uſed and exerciſed, and none other.* Where note, that the King only was to nominate and appoint the men, the Biſhops and other learned men were to make the book; & that the *Parliament* in a *blinde obedience*, or at the leaſt upon a charitable confidence in the integrity of the men ſo nominated, did confirm that book, before any of their *Members* had ever ſeene it, though afterwards indeed, in the following *Parliament*, this book, together with the book of *Common-prayer*, ſo printed and explained, retained a more formall confirmation, as to the uſe thereof throughout the kingdome, but in no other reſpect, for which ſee the Statute 5. & 6. *Ed.6.c.*1. [As for the time of Q. *Elizabeth*, when the *Common prayer* book now in uſe (being the ſame almoſt with the laſt of King *Edward*) was to be brought again into the Church, from whence it was caſt out in Q. *Maries* Reigne; it was committed to the care of ſome learned men, that is to ſay, to Maſter *Whitehead* (once Chaplain to Q. *Anne Bullen*) Doctor *Parker*, after Archbiſhop of *Canterbury*, D. *Grindall* after Biſhop of *London*, D. *Coxe* after Biſhop of *Ely*, D. *Pilkinton* after Biſhop of *Durham*, D. *May* Deane of S. *Paules*, D. *Bill* Pro-

voſt

voſt of *Eaton*, after Deane of *Weſtminſter*, and Sr. *Tho. Smith*. By whom being alter'd in ſome few paſſages which the Statute points to 1 *Eliz. cap.* 21. It was preſented to the *Parliament*, and by the *Parliament* received and eſtabliſhed without more adoe, or troubling any *Committee* of both or either Houſes to conſider of it, for ought appeares in their Records. All that the *Parliament* did in it; being to put it into the condition in which it ſtood before in King *Ed.* Reigne, partly by repealing the Repeale of King *Ed.* Statutes, made in the 1 of Q. *Mary cap.* 2. and partly by the adding of ſome farther penalties on ſuch as did deprave the book, or neglect to uſe it, or wilfully did abſent themſelves from their pariſh-Churches. And for the *Alterations* made therein in King *James* his time, being ſmall and in the *Rubrick* only, and for the additions of the *Thankſgivings* at the end of the *Letany*, the Prayer for the Queen and the royall Iſſue, and the doctrine of the Sacraments at the end of the *Catechiſme*, which were not in the book before; they were never referred unto the *Parliament*, but were done only by authority of the Kings *Commiſſion*, and ſtand in force by virtue only of his *Proclamation*, which you may find before the book, the charge of buying the ſaid book ſo explained and altered, being layd upon the ſeverall and reſpective pariſhes, by no other authority than that of of the eightieth *Canon*, made in *Convocation. An.* 1603. The like may alſo be affirmed of the *Formes* of Prayer for the *Inauguration* day of our Kings and Queenes, the Prayer-books for the fifth of *November*, and the fifth of *Auguſt*, and thoſe which have beene uſed in all publique *Faſts*: All which, without the help of *Parliaments*, have been compoſed by the Biſhops, and impoſed by the King.

Now unto this diſcourſe of the *Formes* of *Worſhip*, I ſhall ſubjoyn a word or two of the times of *Worſhip*, that is to ſay, the *holy daies* obſerved in the Church of *England*; and ſo obſerved, that they doe owe that obſervation cheifely to the Churches power. For whereas it was found in the former times that the number of the holy daies was grown ſo great, that they became a burden to the common people, and a great hindrance to the thrift and manufactures of the kingdome; there was a *Canon* made in the *Convocation. An.* 1536, for cutting off of many ſuperſtitious and ſuperfluous

fluous holy daies, and the reducing them unto the number in which now they ſtand (ſave that St. *Georges* day, and *Mary Magdalens* day, and all the Feſtivals of the bleſſed Virgin had their place amongſt them) according to which *Canon*, there went out a *Monitory* from the Archbiſhop of *Canterbury* to all the Suffragans of his *Province*, reſpectively to ſee the ſame obſerved in their ſeverall Dioceſſes, which is ſtill extant on Record. But being the authority of the Church was then in the wane, it was thought neceſſary to confirm their Acts, and ſee execution done upon it by the Kings *Injunction*: which did accordingly come forth with this *Form* or preamble, That the *aboliſhing of the ſaid holy daies was Decred, ordained and eſtabliſhed by the kings Highneſſe Authority, as ſupreme Head in Earth of the Church of* England, *with the common conſent and aſſent of the* Prelates *and* Clergy *of this his Realm, in Convocation lawfully aſſembled and Congregate*, Of which ſee *Fox* his *Acts and Monuments fol.* 1246. 1247. Afterwards in the yeare 1541. The King perceiving with what difficulty the People were induced to leave off thoſe *holy daies*, to which they had been ſo long accuſtomed, publiſhed his *Proclamation* of the twenty third of Iuly, for the aboliſhing of ſuch *holy daies* (amongſt other things) as were prohibited before by his *Injunctions*: both built upon the ſame foundation, namely, the reſolution of the *Clergy* in their *Convocation*.

And ſo it ſtood untill the Reigne of King *E.6.* at what time the *Reformation* of the publique *Liturgy* drew after it by conſequence an alteration in the preſent buſineſſe, no daies being to be kept or accounted *holy*, but thoſe for which the Church had ſet apart a peculiar office, and not all thoſe neither. For, whereas there are ſeverall and peculiar offices for the day of the *Converſion* of Saint *Paul*, and the day of St. *Barnabas* the Apoſtles; neither of theſe are kept as *holy daies*, nor reckoned or eſteemed as ſuch in the Act of *Parliament*, wherein the names and number of the *holy daies* is preciſely ſpecified, which makes ſome think the Act of *Parliament* to have had an over-ruling power on the *Common-prayer Book*; but it is not ſo, there being a ſpecification of the *holy daies* in the book it ſelfe, with this direction, *Theſe to be obſerved for holy daies and none other*; in which the Feaſts of the *Converſion of St. Paul*, and

the Apoſtle *Barnabas* are omitted plainly, and upon which ſpecification the Stat. 5. & 6. *Ed.* 6. *cap.* 3. which concerns the *holy daies* ſeemes moſt expreſly to be built. And for the *Offices* on thoſe daies in the *Common-prayer Book*, you may pleaſe to know that every *holy-day* conſiſteth of two ſpeciall parts, that is to ſay, Reſt, or ceſſation from bodily labour, and celebration of Diuine or Religious duties; and that the dayes before remembred are ſo far kept holy, as to have ſtill their proper and peculiar *Offices*, which is obſerved in all the *Cathedralls* of this kingdome, and the *Chappels Royall*, where the ſervice is read every day; and in moſt Pariſh churches alſo as oft as eyther of them fals upon a *Sunday*, though the people be not on thoſe daies enjoyned to reſt from bodily labour, no more then on the *Coronation day*, or the fifth of *November*, which yet are reckoned by the people for a kind of *holy daies*. Put all which hath been ſaid together, and the ſumme is this, That the proceedings of this Church in the Reformation were not meerly *Regall*, (as it is objected by ſome *Puritans*) much leſſe that they were *Parliamentarian* in ſo great a work, as the *Papiſts* falſely charge upon us, the *Parliaments* for the moſt part doing little in it, but that they were directed in a juſtifiable way, the worke being done *Synodically*, by the *Clergie* only, according to the uſage of the *Primitive* times, the King concurring with them, and corroborating what they had reſolved on, eyther by his own ſingle Act in his Letters Patent, *Proclamations* and *Injunctions*, or by ſome publique Act of State, as in times, and by Acts of *Parliament*,

5. *Of the power of making* Canons *for the well ordering of the* Clergy, *and the directing of the* People *in the publique duties of* Religion.

WE are now come to the laſt part of this Deſigne, unto the Power of making *Canons*, in which the *Parliament* of *England* have had leſſe to doe than in eyther of the other which are gone before. Concerning which I muſt deſire you to remember, that the *Clergy*, who had power before to make ſuch *Canons* and *Conſtitutions* in their *Convocations* as to them ſeemed meet, promiſed the King in *verbo*

verbo Sacerdotii, not to Enact or Execute any new *Canons*, but by his Majeſties royall Aſſent, and by his Authority firſt obteined in that behalfe: Which is thus briefly touched upon in the *Antiq. Britan.* in the life of *William Warham* Archbiſhop of *Canterbury*. *Clerus in* verbo Sacerdotii *fidem Regi dedit, ne ullas deinceps in* Synodo *ferrent Eccleſiaſticas leges, niſi & Synodus authoritate Regiâ congregata, & Conſtitutiones in Synodis publicatæ eadem authoritate ratæ eſſent.* Upon which ground I doubt not but I might ſecurely raiſe this propoſition, That whatſoever the *Clergy* did, or might doe lawfully before the Act of *Submiſſion*, in their *Convocation*, of their owne power, without the Kings authority and conſent concurring, the ſame they can, and may doe ſtill, ſince the ſaid Act of their *Submiſſion*; the Kings authority and conſent cooperating with them in their Counſailes, and giving confirmation to their Conſtitutions. Further, it doth appeare by the aforeſaid Act. 25. *H.* 8. *c.* 19. That all ſuch *Canons*, *Conſtitutions*, *Ordinances*, and Synodalls Provinciall, as were made before the ſaid *Submiſſion*, which be not contrariant nor repugnant to the Lawes, Statutes, and Cuſtomes of this Realm, nor to the Damage or hurt of the Kings prerogative Royall, were to be uſed and executed as in former times. "And by the Statute 26. *H.* 8. *c.* 1. Of the Kings *Supremacy*, that (according to the *Recognition* made in *Convocation*) our ſaid Soveraigne Lord, his Heires and Succeſſors Kings of this Realm, ſhall have full power and authority from time to time, to viſit, repreſſe, reform, order, correct, &c. all ſuch errors, hereſies, abuſes, offences, contempts, and enormities whatſoever they be, &c. as may be moſt to the pleaſure of Almighty God, the increaſe of virtue in *Chriſts* Religion, and for the peace, unity and tranquillity of this Realm, and the confirmation of the ſame". So that you ſee theſe ſeverall waies of ordering matters for the publique weale and governance of the *Church*; Firſt, by ſuch *ancient Canons* and Conſtitutions, as being made in former times, are ſtill in force. Secondly, By ſuch *new Canons* as are, or ſhall be made in *Convocation*, with and by the Kings Conſent. And thirdly, by the ſole authority of the Soveraigne Prince, according to the Precedents laid down in the book of God, and the beſt ages of the Church. Concerning which you muſt remember what was ſaid before, *viz.* that the

Statutes which concern the Kings *Supremacy*, are *Declaratory* of an old Power only, not *introductory* of a new; which ſaid, we ſhall the better ſee whether the *Parliament* have had any thing to doe either in making *Canons*, or preſcribing Orders for the regulating of *Spiritual* and *Eccleſiaſticall* matters, and unto whom the ſame doth of right belong according to the Lawes of the Realm of *England*.

And firſt, King *Henry* being reſtored to his *Head-ſhip* or *Supremacy* (call it which you will) did not conceive himſelf ſo abſolute in it (though at firſt much enamor'd of it) as not ſome times to take his *Convocation* with him, but at all times to be adviſed by his *Prelates*, when he had any thing to doe that concerned the Church; for which there had been no proviſion made by the *Ancient Canons*, grounding moſt times, his *Edicts* and *Injunctions* Royall, upon their adviſe and reſolution. For on this ground, I mean the judgement and concluſions of his *Convocation*, did he ſet out the *Injunctions* of the yeare 1536. for the aboliſhing of ſuperſtitious and ſuperfluous holy daies, the exterminating of the Pope's authority, the publiſhing of the book of Articles, which before we ſpake of num. 8. by all Parſons, Vicars and Curats; for preaching down the uſe of Images, Reliques, Pilgrimages and ſuperſtitious Miracles; for rehearſing openly in the Church, in the *Engliſh tongue*, the *Creed*, the *Pater-noſter*, and the ten *Commandements*; for the due and reverent miniſtring of the Sacraments and Sacramentals, for providing *Engliſh Bibles* to be ſet up in every Church for the uſe of the people; for the regular and ſober life of *Clergy* men, and the releefe of the poore. And on the other ſide the King proceeded ſome times only by the advice of his *Prelates*, as in the *Injunctions* of the yeare 1538. for quarterly Sermons in each Pariſh; for admitting none to preach but men ſufficiently Licenſed: for keeping a Regiſter book of Chriſtnings, Weddings and Burialls: for the due paying of Tythes, as had been accuſtomed: for the aboliſhing of the commemoration of *St. Tho. Becket*: for ſinging *Parce nobis Domine*, inſtead of *Ora pro nobis*, and the like to theſe. And of this ſort were the *Injunctions* which came out in ſome yeares ſucceeding, for the taking away of *Images* and *Reliques*, with all the Ornaments of the ſame: and all the Monuments and writings of fained Miracles, and for reſtraint of offering

or ſetting up lights in any Church, but only to the *Bleſſed Sacrament of the Altar*, in which he was directed chiefly by Archbiſhop *Cranmer* : as alſo thoſe for eating of white-meates in the time of Lent, the aboliſhing the faſt on *St. Marks* day, and the ridiculous (but ſuperſtitious) ſports, accuſtomably uſed on the dayes of *Saint Clement*, *St. Catherine* and *St. Nicholas*. All which and more was done in the ſaid Kings Reigne without help of *Parliament*. For which I ſhall refer you to the *Acts & Mon. fol.* 1385. 1425. 1441. The like may alſo be affirmed of the *Injunctions* publiſhed in the name of K. *Ed.6. An.*1547. and printed alſo then for the uſe of the Subjects : and of the ſeverall Letters miſſive which went forth in his name, prohibiting the bearing of Candles on *Candlemas* day : of Aſhes in *Lent*, and of Palmes on *Palm-Sunday* : for the taking down of all the Images throughout the kingdom : for adminiſtring the Communion in both kinds, dated *March* 13.1548. for abrogating of private Maſſes *Iun.* 24.1549. for bringing in all *Miſſals*, *Graduals*, *Proceſſionals*, *Legends* and *Ordinals*, about the latter end of December of the ſame yeare : for taking down of Altars and ſetting up Tables inſtead thereof *An.*1550. and the like to theſe : All which particulars you have in *Foxes* book of *Acts & Mon.* in King *Edwards* life, which whether they were done of the Kings meer motion, or by advice of his Counſell, or by conſultation with his Biſhops (for there is little left upon Record of the *Convocations* of that time, more then the *Articles* of the yeare 1552) certain I am that there was nothing done, nor yet pretended to be done in all theſe particulars, by the authority of *Parliament*.

Thus alſo in Q. *Elizabeths* time, before the new Biſhops were well ſetled, and the Queen aſſured of the affections of her *Clergy* ſhe went that way to work in the *Reformation*, which not only her two Predeceſſors, but all the godly Kings and Princes in the *Jewiſh* State, and many of the *Chriſtian* Emperours in the *Primitive* times had done before her, in the well ordering of the Church and People committed to their care and government by Almighty God. And to that end ſhe publiſhed her *Injunctions An.* 1559. A *book of Orders An.*1561. Another of *Advertiſements An.*1562. all tending nnto *Reformation*, unto the building up of the *new Jeruſalem*, with the adviſe no doubt of ſome godly *Prelates*, as were then

about her. But paſt all doubt, without the leaſt concurrence of her Court of *Parliament*. But when the times were better ſetled, and the firſt difficulties of her Reigne paſſed over, ſhe left *Church-work* to the diſpoſing of *Church-men*, who by their place and calling were moſt proper for it. And they being met in *Convocation*, and thereto authorized as the Lawe required, did make and publiſh ſeverall books of *Canons*, as *viz.* 1571. *An.* 1584. *An.* 1597. Which being confirmed by the Queene under the broad Seale of *England*, were in force of *Lawes* to all intents and purpoſes, which they were firſt made; but being confirmed without thoſe formall words, *Her Heires* and *Succeſſors*, are not binding now, but expired together with the Queene. No Act of *Parliament* required to confirm them then, nor never required ever ſince on the like occaſion. A fuller evidence whereof we cannot have, then in the *Canons* of the yeare 1603. being the firſt yeare of King *James*, made by the *Clergy* only in the *Convocation*, and confirmed only by the King. For, though the *old Canons* were in force, which had been made before the *Submiſſion of the Clergy* as before I ſhewed you, which ſerved in all theſe wavering and unſetled times for the perpetuall ſtanding rule of the Churches Government; yet many new emergent Caſes did require new Rules, and whileſt there is a poſſibility of *mali mores*, there will be a neceſſity of *bonæ Leges*. Now in the Confirmation of theſe *Canons* we ſhall find it thus, That the *Clergy* being met in their *Convocation* according to the Tenour and effect of his Majeſties Writ, "his Majeſty was pleaſed by virtue of his *Prerogative Royall* and *Supreme authority* in Cauſes *Eccleſiaſticall*, to give and grant unto them by his Letters Patents dated *Apr.* 12. *& Jun.* 25. full, free, and lawfull liberty, licence, power, and authority, to confer, treate, debate, conſider, conſult, and agree upon ſuch *Canons*, *Orders*, *Ordinances*, and *Conſtitutions*, as they ſhould think neceſſary, fit, and convenient, for the honour and ſervice of Almighty God, the good and quiet of the Church, and the better Government thereof from time to time, &c. to be kept by all perſons within this Realm, as far as lawfully, being members of the Church, it may concern them: which being agreed on by the *Clergy*, and by them preſented to the King, humbly requiring him to give his Royall aſſent unto them, according

ding to the Statute made in the 25. of K. *H.* 8. and by his Majeſties Prerogative and Supreme authority in Eccleſiaſticall Cauſes, to ratifie and confirm the ſame : his Majeſty was graciouſly pleaſed to confirm and ratifie them by his Letters Patents, for Himſelfe, his Heires and lawfull Succeſſours; ſtraitly commanding and requiring all his loving Subjects, diligently to obſerve, execute and keep the ſame in all points, wherein they doe or may concern all or any of them". No running to the *Parliament* to confirm theſe *Canons*, nor any queſtion made till this preſent, by temperate and knowing men, that there wanted any Act for their confirmation, which the Lawe could give them.

But againſt this, and all which hath been ſaid before, it will be objected, That being the Biſhops of the Church are fully and wholly *Parliamentarian*, and have no more authority and juriſdiction, *niſi a Parliamentis derivatam*, but that which is conferred upon them by the power of *Parliaments*, as both *Sanders* and *Schultingius* doe expreſly ſay; whatſoever they ſhall doe or conclude upon, either in *Convocation*, or in private *Conferences*, may be called *Parliamentarian* alſo. And this laſt calumny they build on the ſeverall Statutes 24. *H.* 8. *c.* 12. *touching the manner of electing and Conſecrating Archbiſhops and Biſhops.* that of the 1. *Ed.* 6. *c.* 2. *appointing how they ſhall be choſen, and what Seales they ſhall uſe.* thoſe of the 3 & 4 *Ed.* 6. *c.* 12. and 5 & 6 *Ed.* 6. *for authoriſing of the book of Ordination.* But chiefly that of the 8 *Eliz. c.* 1. for making good all Acts ſince 1 *Eliz. in conſecrating any Archbiſhop or Biſhop within this Realm.* To give a generall anſwer to each ſeverall cavill, you may pleaſe to know; that the Biſhops, as they now ſtand in the Church of *England* derive their Calling together with their Authority and Power in *Spirituall* matters, from no other hands, than thoſe of *Chriſt* and his *Apoſtles*, their *Temporall* honors and poſſeſſions, from the bounty and affection only of our Kings and Princes; their *Eccleſiaſticall* Juriſdiction in Cauſes *Matrimoniall*, *Teſtamentary* and the like, for which no Action lieth at the *Common-Lawe*, from continuall uſage and preſcription; and owe no more unto the *Parliament* than all ſort of Subjects doe beſides, whoſe fortunes and Eſtates have been occaſionally and collaterally confirmed in *Parliament*. And as for the particular Statutes which

which are touched upon, that of the 24 *H.*8. doth only conſtitute and ordain a way by which they might be choſe and conſecrated, without recourſe to *Rome* for a *confirmation*, which formerly had put the Prelates to great charge and trouble : but for the *Form* and manner of their *Conſecration*, the Statute leaves it to thoſe *Rites* and *Ceremonies* wherewith before it was performed; And therefore *Sanders* doth not ſtick to affirm, that all the Biſhops which were made in King *Henries* dayes were Lawfully and Canonically ordained and Conſecrated, the Biſhops of that time, not only being taken and acknowledged in Queen *Maries* dayes, for lawfull and Canonicall Biſhops, but called on to aſſiſt at the Conſecration of ſuch other Biſhops (*Cardinall Poole* himſelfe for one) as were promoted in her Reigne, whereof ſee *Maſon*'s book *de Miniſt. Ang. l.*3.*c.* . Next for the Statute 1 *Ed.*6.*cap.*2. beſides that it is ſatisfied in part by the former Anſwer as it relates to their *Canonicall Conſecrations*, it was repealed in *Terminis* in the firſt of Q. *Maries* Reigne, and never ſtood in force nor practice to this day. That of the authorizing of the book of *Ordination* in two ſeverall *Parliaments* of that King, the one *a parte antè*, and the other *a parte pòſt*, as before I told you, might indeed ſeem ſomewhat to the purpoſe, if any thing were wanting in it which had been uſed in the formula's of the *Primitive times*; or if the book had been compoſed in *Parliament*, or by *Parliament men*, or otherwiſe received more Authority from them, then that it might be lawfully uſed and exerciſed throughout the Kingdom. But it is plain that none of theſe things were objected in Queen *Maries* dayes, when the *Papiſts* ſtood moſt upon their points, the *Ordinall* not being called in, becauſe it had too much of the *Parliament*, but becauſe it had too little of the *Pope*, and reliſhed too ſtrongly of the *Primitive* Piety. And for the Statute of the 8 of Q. *Elizabeth*, which is cheifly ſtood on, all that was done therein was no more than this, and on this occaſion. A queſtion had been made by captious and unquiet men, and amongſt the reſt by Dr. *Bonner*, ſometimes Biſhop of *London*, whether the Biſhops of thoſe times were lawfully ordained, or not : the reaſon of the doubt being this (which I mervaile *Maſon* did not ſee) becauſe the *Book* of *Ordination* which was annulled and abrogated in the firſt of Q. *Mary*, had not been

been yet reſtored, and revived by any legall Act of Q. *Elizabeths* time: which Cauſe being brought before the *Parliament* in the 8. yeare of her Reigne, the *Parliament* took notice firſt, that their not reſtoring of that book to the former Power in Termes ſignificant and expreſſe, was but *Caſus omiſſus*; and then declare that by the Statute 5 & 6 *Ed.* 6. It had been added to the Book of *Common Prayer*, and Adminiſtration of the Sacraments, as a member of it, at leaſt as an Appendant to it, and therefore by the Statute 1 *Eliz. c.* 2. was reſtored againe together with the ſaid book of *Common Prayer*, intentionally at the leaſt, if not in *Terminis*. But being the words in the ſaid Statute were not cleare enough to remove all doubts, they therefore did revive it now, and did accordingly enact, that *whatſoever had been done by virtue of that Ordination, ſhould be good in Lawe*. This is the Totall of the Statute, and this ſhewes rather in my judgement, that the Biſhops of the Queenes firſt times had too little of the *Parliament* in them, then that they were conceived to have had too much. And ſo I come to your laſt objection which concernes the *Parliament*, whoſe entertayning all occaſions to manifeſt their power in *Eccleſiaſticall* matters, doth ſeem to you to make that groundles ſlander of the *Papiſts* the more faire and plauſible.

'Tis true indeed, that many *Members* of both Houſes in theſe latter times, have been very ready to imbrace all buſineſſes which are offered to them, out of a probable hope of drawing the managery of all Affaires as well *Eccleſiaſticall* as *Civill* into their own hands: and ſome there are who being they cannot hope to have their fancies authoriſed in a *Regular* way, doe put them upon ſuch deſignes, as neither can conſiſt with the nature of *Parliaments*, nor the eſteem and reputation of the Church of *Chriſt*. And this hath been a practice even as old as *Wickleſ*, who in the time of K. *Rich.* 2. addreſſed his Petition to the *Parliament* (as we reade in *Walſingham*) for the *Reformation* of the *Clergy*, the rooting out of many falſe and erroneous Tenents, and for eſtabliſhing of his own Doctrines (who though he had ſome *Wheat*, had more *Tares* by odds) in the Church of *England*, & leſt he might be thought to have gone a way, as dangerous and unjuſtifiable, as it was ſtrange and new, he laid it down for a Poſition, that the *Parliament* or *Tempo-*

rall Lords (where by the way, this aſcribes no authority or power at all to the *Houſe of Commons*) might lawfully examine and *Reform* the *Diſorders* and *Corruptions* of the *Church*; and on diſcovery of the errors and corruptions of it, deveſt her of all Titles and Temporall endowments, till ſhe were *reformed*. But for all this, and (more than this) for all he was ſo ſtrongly backed by the Duke of *Lancaſter*, neither his *Petition* nor his *Poſition* found any welcome in the *Parliament*, further than that it made them caſt many a longing eye on the *Churches Patrimony*, or produced any other effect towards the worke of *Reformation*, which he chiefly aymed at, then that it hath ſince ſerved for a *Precedent* to *Penry*, *Pryn*, and ſuch like turbulent *Innovators* to diſturbe the *Church*, and ſet on foot thoſe dreames and dotages, which otherwiſe they durſt not publiſh. And to ſay truth, as long as the *Clergy* were in power, and had authority in *Convocation* to doe what they would in matters which concern'd *Religion*, thoſe of the *Parliament* conceived it neither ſafe nor fitting to intermeddle in ſuch buſineſſe as concern'd the *Clergy*, for feare of being queſtioned for it at the *Churches* barre. But when that power was leſſen'd, if it were not loſt, by the *Submiſſion* of the *Clergy* to K. *H.*8. and the Act of the *Supremacy* which enſued upon it; then did the *Parliaments* begin to intrench upon the *Church*'s Rights, to offer at and enterteine ſuch buſineſſes, as formerly were held peculiar to the *Clergy* only; next, to diſpute their *Charters*, and reverſe their *Priviledges*, and finally to impoſe ſome hard Lawes upon them: Of which *Matt. Parker* thus complaines in the life of *Cranmer*, *Qua Eccleſiaſticarum legum poteſtate abdicata, populus in* Parliamento *cœpit de rebus divinis inconſulto* Clero *Sancire, tum abſentis Cleri privilegia ſenſim detrahere, juraque duriora quibus* Clerus *invitus teneretur, conſtituere.* But theſe were only *tentamenta*, offers and undertakings only, and no more than ſo. Neither the *Parliaments* of K. *Edward*, or *Q. Elizabeths* time knew what it was to make *Committees for Religion*, or thought it fit that *Vzzah* ſhould ſupport the *Arke*, though he ſaw it tottering. That was a worke belonging to the *Levites* only, none of the other *Tribes* were to meddle with it. But as the *Puritan faction* grew more ſtrong and active, ſo they applied themſelves more openly to the Houſes of *Parliament*, but ſpecially to

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the Houſe of *Commons*, putting all power into their hands as well in *Eccleſiaſticall* and *Spirituall Cauſes*, as in matters *Temporall*. This, amongſt others, confidently affirmed by Mr. *Prynne*, in the Epiſtle to his book called *Anti-Arminianſme*, where he averres, that *all our Biſhops, our Miniſters, our Sacraments, our Conſecration, our Articles of Religion, our Homilies, Common-Prayer-book, yea and all the Religion of our Church, is no other way publiquely received, ſupported, or eſtabliſhed amongſt us, but by Acts of Parliament.* And this not only ſince the time of the *Reformation*, but that *Religion, and Church affaires were determined, ratified, declared and ordered by Act of Parliament, and no wayes elſe, even then when Popery and Church-men had the greateſt ſway.* Which ſtrange aſſertion falling from the Pen of ſo great a *Scribe*, was forthwith cheerfully received amongſt our *Phariſees*, who hoped to have the higheſt places, not only in the *Synagogue*, but the Court of *Sanhedrim*, advancing the authority of *Parliaments* to ſo high a pitch, that by degrees they faſtned on them, both an *infallibility* of judgement, and an *omnipotency* of Power. Nor can it be denied (to deale truly with you) but that they met with many apt Schollers in that houſe, who eyther out of a deſire to bring all the griſt to their own Mill, or willing to enlarge the great power of *Parliaments* by making new *Precedents* for Poſteritie, or out of faction, or affection, or what elſe you pleaſe, began to put their Rules in practiſe, and draw all matters whatſoever within the cognizance of that Court; In wch their embracements were at laſt ſo generall, and that humour in the Houſe ſo prevalent, that one being once demanded what they did amongſt them, returned this Anſwer, *That they were making a new Creed*: Another being heard to ſay, *That he could not be quiet in his Conſcience, till the holy Text ſhould be confirmed by an Act of Theirs*, which paſſages if they be not true and reall (as I have them from an honeſt hand) I aſſure you they are bitter jeſts. But this, although indeed it be the ſickneſſe and diſeaſe of the preſent times, aud little to the honour of the Court of *Parliament*, can be no prejudice at all to the Cauſe of *Religion*, or to the way and meanes of the *Reformation*, amongſt ſober and diſcerning men: the *Doctrine* of the *Church* being ſetled, the *Liturgie* publiſhed and confirmed, the *Canons* authorized and executed, when no ſuch

humor was predominant, nor no ſuch Power pretended to, by both or eyther of the Houſes of the High Court of *Parliament*.

Thus, Syr, according to my promiſe, and your expectation have I collected my *Remembrances*, and repreſented them unto you in as good a faſhion as my other troubleſome affaires, and the diſtractions of the time would give me leave; and therein made you ſee, if my judgement faile not, that the *Parliament* hath done no more in matters wch concern'd *Religion*, and the *Reformation* of this *Church*, then what hath formerly been done by the *ſecular Powers*, in the beſt and happieſt times of *Chriſtianity*; and conſequently that the clamour of the *Papiſts*, which hath diſturbed you, is both falſe and groundleſſe. Which if it may be ſerviceable to your ſelfe, or others, whom the like doubts and prejudices have poſſeſſed or ſcrupled, it is all I wiſh: my ſtudies and endeavors ayming at no other end, then to doe all the ſervice I can poſſibly to the *Church* of God; to whoſe Graces and divine Protection you are moſt heartily commended in our Lord and Saviour JESUS CHRIST. by

SIR

Covent-Garden
Jun. 29. 1645.

Your moſt affectionate freind
to ſerve you.
E. Y.

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